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ABSTRACT

A program for teaching techniques of critical thinking on issues concerning American Indians was developed for students at Albuquerque Indian School. It was designed to include not only the students but also their families with learning activities that required consultation in search of answers or understanding. The first issue presented sought to help students define a strong Indian culture, identify the factors that create it, and analyze their own particular situations. Learning activities included class discussions, supplementary reading, and written reports. Another section is devoted to the philosophy of original Indian education as it discusses Carlisle Institute and the Americanization of the American Indian. Other units deal with aspects of Indian land holding, Indian water rights, and the long fight of the Taos Indians to regain ownership of Blue Lake. A section entitled "The New World" compares Native American attitudes toward the land with those held by European settlers. Citing Native Americans as the original conservationists, it points out that they inhabited this continent for thousands of years in harmony with nature: the Europeans, in contrast, took but 500 years to wreck the land, destroy the wildlife, deplete the resources and pollute the environment. Each of the units of this program features goals, content material, resource materials, and learning activities. (DS)

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I S S U E S

C U R R I C U L U M

ALBUQUERQUE INDIAN SCHOOL
Albuquerque, New Mexico 87107

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BASIC CONSIDERATIONS IN DEVELOPING THIS CURRICULUM IN AN ISSUES CLASS

In accordance with the philosophy of the Albuquerque Indian School, a practical program for teaching techniques of critical thinking on issues concerning the American Indians, and therefore, the students of AIS, is presented. It is hoped that the many variables that will be involved will help the students to achieve success. In this class, not only the teacher, but the students themselves will be involved as well as the parents or families through consultation by the students for an understanding or answer.

Within every class there are wide variations of aptitudes, abilities, and degrees of maturation. A slow learner may discover that he or she can perform in a class which may also constitute a challenge to the brilliant student. It is hoped that this class will be learner-oriented rather than teacher-dominated.

The possession of a skill by a student is no indication that he or she is in the habit of using it. The real test is the students' actual performance in situations requiring the use of the necessary abilities. The students' habit of using skills comes through the use of materials that are related to his or her experience or in discussing or reading about subjects that directly affect the students' daily life, past or future. If a student does not possess the essential experience, then it is the teacher's task to provide the student with such experience either directly or indirectly. Keeping in mind that the use of meaningful material which are within range of the experience of the student.

Since this is an Indian school, we shall begin with the issue we hope will help the students to identify themselves and the culture they represent. The issue is:

WHAT IS A STRONG INDIAN CULTURE?

Expected outcome 1: After this discussion it is believed that the students will be able to write a report on what a strong Indian culture is.

Expected Outcome 2: The students will be able to identify all factors which make up a strong culture and write about it.

SUGGESTED LEARNING ACTIVITIES

Class discussion:

A. Report viewpoints from other tribes.
   1. Legal definition of an Indian
   2. Some Indians' definition of an Indian
      a. Menominee
      b. Yaqui
      c. Lumbee
      d. Cherokee
      e. Others

Questions for discussion:

A. The book, "The Man Who Killed the Deer".
   1. What does the book say?
   2. What ideas does the book bring forth?
      a. Indian beliefs, traditions.
      b. Indian discriminations.
      c. Tribal laws and ordinances.

B. The book, "House Made of Dawn".
   1. What does the story say about:
      a. Old ways and modern ways.
      b. Life about Indians off reservations.
      c. Strong and weak family ties at home.

C. The book, "Ceremony".
   1. Invite Ms. Leslie Silko to talk about the book.
   2. Read the book later.
   3. Talk about the author.

D. Ideas on books.
   1. Break into groups to read a book and discuss.
      a. Content
      b. Ideas or message
      c. Main characters

WHAT IS A STRONG INDIAN CULTURE?

GOAL:

This article is designed to help the students analyze their particular situation and answer the following questions for themselves.

1. Do I exist within the limits of what the Indian culture or the Indian lifestyle considers as Pueblo, Apache, Navajo, Sioux, Ute, or whatever?
2. Do you speak your tribal language?
3. If you are of mixed marriage, do you speak your mother's or father's language?
4. If you do not speak, do you understand your tribes' language?
5. Would you like to learn your tribal language?
6. Can you sing an Indian song?
7. Can you sing your tribal songs?
8. Do you enjoy Indian songs from recordings, which, Pueblo, Apache, Navajo, Plains, Northern Plains, Southeast, other?
9. Do you take part at Pow-wows? why?
10. Do you take part at your tribal dances?
11. For Pueblo students, do you dance during your annual feast, at Christmas, Easter, other?
12. Do you know any stories told by your family?
13. (Pueblos) Do you help with community work? what kind? ditch work, fence work, plaster church, kivas?
14. Do you enjoy books about Indians; biographies, history, fiction, your tribe, all tribes, any tribe?

A strong Indian culture is one that has a strong hold and belief in the traditional Indian ways with the will to work cooperatively for the benefit of the tribe. A strong Indian culture is one that will fight to preserve its values, religion, sovereignty and rights of the tribe and its people.

A strong Indian culture is one that will teach the younger generation to respect the culture and to participate and take interest in preserving it by taking part in tribal dances, speaking the language and by teaching their own children to do the same things. A strong Indian culture is one where the language of the tribe is used daily in communication whether it is praying, singing, thinking, or telling a story.

A strong Indian culture is maintained by all members taking part in dancing, singing, community work, or contributing with one's special talent.

A strong Indian culture will hold the Indian people together as in unity there is strength. Knowing your culture will bring you security and away from the cold air of fragmentary existence in someone else's culture.

ACTIVITY:

1. Read "The Man Who Killed the Deer", and give a book report.
2. Read "House Made of Dawn", and give a book report.
3. Read "Ceremony" and give a book report.

CARLISLE INSTITUTE and THE AMERICANIZATION OF THE AMERICAN INDIAN

GOAL:

To learn the history of the first and most famous Indian school.
To learn the philosophy of the original Indian education system.
To learn about the founder of the first Indian school.

CONTENT:

James Thorpe, the Sac and Fox Indian athlete was perhaps the best known American Indian throughout the world. Along with the Indian Olympian one usually hears about the school that he attended where he began to establish his fame as an athlete. The school is Carlisle Institute in Carlisle, Pennsylvania.

Although Carlisle began famous and well known as an early day Indian school, it was not the very first school to train Indians. This distinction goes to the Hampton Institute in Virginia. Hampton was a school for freed slaves.

The founder of Carlisle was General Richard Henry Pratt. As a young army officer Pratt had been put in charge of a group of Indian prisoners of war at St. Augustine, Florida. He admired the stalwart virtues of his prisoners and go on well with them, as one warrior with another. He was determined to help those who wanted an education to get one. Consequently, upon their release in 1878, Pratt took a group of them to the Hampton Institute for freedmen in Virginia. Here in the following year a small Indian Department was established and continued to function with government aid until 1912 and without government aid until 1923. What Pratt really wanted, however, was a school for Indians. He succeeded in 1879 in opening such a school in an abandoned army barracks at Carlisle, Pennsylvania, under the auspices of the Indian Service, known as the Bureau of Indian Affairs today.

Pratt conceived of Carlisle as a way-station for reservation Indians who would then become quickly assimilated as individuals into the larger society. His slogan was, "Kill the Indian and save the man!" One of the devices he invented for furthering this end was the celebrated Carlisle outing system in which students lived in nearby communities with selected families of good Christian character, attended public schools, and were visited regularly by the Carlisle Outing Agent. Pratt considered this the best possible way to "Americanize" the Indian. The Mormon church today uses this outing system.

A military man of forceful if somewhat narrow opinions to which he adhered with remarkable consistency throughout his life, Pratt hated tribalism, politicians, reservations, government wardship and paternalism, graft, some missionaries and most of those who disagreed with him. He was single-minded, dogmatic, intolerant, and undiplomatic. In short the typical Bureaucrat who have dealth with Indians since then in many instances.

Pratt's prejudices were cultural rather than racial. To him, the Indian was a man like other men. He rejected utterly all notions of inborn racial inferiority. To Pratt, the problem was to strip the Indian of his Indianness and to replace this with a new set of religious and social attitudes and skills in harmony with the larger society. "To civilize the Indian, put him in civilization and keep him there," Pratt said again and again. He strongly favored intermarriage. It was perhaps Pratt's complete lack of any sense of racial Indian inferiority coupled with his deep belief in the capacities of his students which accounted for the enormous respect and admiration in which he was held by Indians of widely differing viewpoints.

Carlisle, contrary to popular impression, was not a college. No doubt the school's renowned football team which

played against many outstanding eastern universities contributed to this public misconception, as well as the fact that most of the students were over fourteen and many college age. Carlisle was essentially a grammer school with a primarily vocational emphasis.

General Pratt left Carlisle in 1904 after he had made a characteristically blunt public speech calling for the abolition of the Indian Service.

Soon afterwards the emphasis on integration began to shift. In 1905 the new Commissioner of Indian Affairs, Francis Leupp, took the opposit view from Pratt. In his first Annual Report Leupp wrote: "I like the Indian for what is Indian in him. ....Let us not make the mistake, in the process of absorbing them, of washing out whatever is distinctly Indian. Our aboriginal brother brings, as his contribution to the common store of character, a great deal which is admirable, and which only needs to be developed along the right line. Our proper work is improvement, not transformation."

Soon a department of Native Indian Arts was added to the curriculum. By 1912, freshman students were learning about famous Indian leaders while seniors were exposed to "sociology applied to the Indian race."

Carlisle's impact on its students, beside inter-tribal marriages, was that it nationalized the tribes. Indians from California met other Indians from North Carolina, Minnesota, New Mexico and many other States. According to their report of 1908 more than half of the graduates were actually making a success away from the reservation.

However, only about one out of every eight students who entered Carlisle graduated. Many stayed only a few months or years. Back at home, many returned students found themselves in an irregular position, torn between the old life and the new, yet unhinged from either. Some did "go back to

the blanket." Some became tribal interpreters and acted as bridges between the Indian and white worlds. A few became "informants" for anthropologists. Some adjusted fairly well either at home or off the reservation and naturally were pointed to with pride in Carlisle.

An education opened new possibilities of employment for Indians and new life styles. In the Indian Service, Indians were employed in increasingly responsible positions.

RESOURCES:

"The Search for an American Indian Identity", Modern Pan-Indian Movements, Hertzberg, Hazel W., Syracuse University Press, 1971 and 1972, 2 d printing.

"Pratt, the Red Man's Moses", Eastman, Elaine Goodale, University of Oklahoma Press, 1935.

ACTIVITY:

Ask your parents or grandparents about any persons who attended Carlisle from your family, tribe or village.
Interview anyone who knows an alumnus from Carlisle.
Read a book about James Thorpe.
Research the history of Albuquerque Indian School, from original inception to its new status beginning in 1977-78.
Think up a list of characteristics and values which were changed when students encountered the Carlisle experience.
Are any of the things on your list similar to what you are experiencing at AIS ?
What does the phrase "Americanize the Indian" mean?
Is it possible to attend any school anywhere without experiencing "change" in values, outlook or life styles?

INDIAN WATER RIGHTS

GOAL:

To learn the history of Indian water rights.

CONTENT:

In the Western United States, State law historically has provided for creation of water rights by diversion of water from a stream and its application to a beneficial use. The right created in this manner is its right to receive water in times of shortage before other rights similarly created later in time are served. As Western water law developed, statutory modification required the filing of an application to use water with a State official, and upon grant of the application, a permit was issued as evidence of the water right.

Indian water rights are created outside of this system of State law and exist independently of the State law. Here we are dealing exclusively with the rights of Indians to use water from surface streams on Indian reservations. We are not discussing use of underground water, Indian rights off the reservation, nor rights of Indian allottees.

An Indian water right arises under Federal law. In nearly all cases it comes into being when a reservation is created, whether the act of creation is a treaty, an act of Congress, or an executive order, and it pertains to lands within the reservation. Where the reservation is located on lands aboriginally owned by the tribe, their water rights may even said to have existed from time immemorial. This is expecially true with the 19 Pueblos since they were never relocated by any government and still are residing on lands they were found by the Europeans at first contact.

No diversion of water and application to beneficial use is necessary for the creation of an Indian water right: The right arises no later than the date the reservation is esta-

blished, although the first use of the water is much later in time. Moreover, no application for a permit to appropriate water need be made to a State official in order to create an Indian water right because the right stems from Federal law. State regulations on initiation of use, purpose, place and manner of use, and forfeiture of the right are inapplicable to Indian water rights. Finally, nor do the priority rules of appropriation law apply to Indian water rights. Ordinary appropriation rights date their priority from the time of use or from the date of permit; Indian water rights have priority at least from the date the Indian reservation was established. Thus an Indian reservation established in 1865 which commences its first use of water in 1865 has, in times of shortage, a right to receive water ahead of any non-Indian water right with a priority date after 1865. If an Indian reservation is determined to have an aboriginal water right dating from time immemorial, it will, of course, be the first priority on the river.

The legal principles governing Indian water rights and reasons behind them were established by the U. S. Supreme Court early in this century in the case of Winters v. United States (207 U.S. 564 (1908). That case remains the foundation on which the law of Indian water rights rests. The United Statts sued in behalf of the Indians of the Fort Belknap Reservation in Montana to enjoin upstream diversions that interfered with the flow of 120 cubic feet per second of water necessary for irrigating pasture and farmland on the Reservation. The defense was that the defendants had acquired a water right under State law by diverting and applying water to beneficial use prior to any use of water on the Reservation. Accordingly, claimed the defendants, under Montana law and Western water law generally, the defendants were prior appropriators with the suuerior right. The Court rejected the argument, stating:

> "The power of the Government to reserve the waters and exempt them from appropriation under the state laws is not denied, and could not be..... That the Government did reserve them we have decided, and for a use which would be necessarily continued through the years. This was done May 1, 1888 (the date the Reservation was established by an agreement with the Indians)....."

Having disposed of the issue of the power of the Government to create a water right for an Indian reservation, the Court was faced with the question of the exercise of the power. Did the Government intend to reserve water for the Fort Belknap Indian Reservation? This question was answered affirmatively in language that has since become the Great Charter of Indian water rights.

RESOURCE:

Winters v. United States, 207 U.S. 564 (1908).

ACTIVITY:

1. What does the term "water rights" mean?
2. In what year was your reservation established?
3. How much water can Pueblos located along the Rio Grande use or appropriate from the river?
4. How many reservations are there in New Mexico?
5. Bring in a panel of experts, or members of the All Indian Pueblo Council to talk with the students.
6. Invite Frank Tenorio and or Joe Little from AIPC to discuss the water rights problem currently.

TAOS BLUE LAKE, THE 64 YEARS FIGHT

GOAL:

1. To learn the story of how Taos Pueblo fought for many years to get their Blue Lake back.
2. To learn the workings of Federal Government and Bureaucracy.
3. To learn that President Richard M. Nixon, although forced to resign as President of the United States by the Watergate incident, he felt some compassion for American Indians.

CONTENT:

Taos Pueblo's struggle to regain its sacred land is one of America' epic stories. It became also a symbol of the plight of the American Indian. The effort lasted 64 years, deepening until it became the focus of an all-Pueblo effort, and expanding until it enlisted the united efforts of most American Indian tribes and the people of the world which recognized a new trend of times that supported the underdog. Through all those years that tried their souls the Taos people rallied as one to defend their most sacred grounds. They fought with no holds barred with the best of the politicians in their terms and came out on top. The Taos people emerged the winners mainly because they were right all the time.

Contrary to popular beliefs, all the Pueblo Indians did not come from the Four-Corners area of northwest New Mexico. Taos, as one of the Tiwas or Tiwa dialect speaking, may have been along the Rio Grande valley for untold centuries. It was only the arrival of the Tanoans from the northwest that split the Tiwas, leaving Taos and Picuris of the Tiwas north of the Tewas following the years 950 A.D.

And as the elders tell in their legends, they emerged from the same lake we identify as Taos Blue Lake. Further, they also believe that this is the same lake that serves them for re-entry into the place of origin after death, following purification rites. So one can easily see the importance of the lake to the Taos people. To the Taos people it was worth struggling two-thirds of a century while living on scarce resources almost below the subsistance level. With this standard, what would a trip or several trips to Washington be worth plus finances for all the court actions?

The controversy began in 1906 when President of the United States, Theodore Roosevelt placed the area under the administration and management of the newly created Forest Service, which was under the Department of Agriculture. The Taos people did not mind at first until it became apparent that the Forest Service was going to dictate the policies of the land use and hamper the religious significance, the inspiration and santification of the lake.

President Roosevelt had placed the area under the protective custody of the government to protect it from encroachment by mining prospectors and other non-Indian speculators. And because Taos had had the lake and the land for their purposes for centuries, they felt the intrusion upon their privacy of religious practices since the non-Indians had a record of destroying everything in their path to obtain prosperity.

Prior to 1906, on November 23, 1903 the area was withdrawn from entry prior to inclusion into forest service management. A trusted friend of the Taos people who became the first Forest Ranger had known of the Taos' concern for encroachment. Thus when government surveyors came to Taos the friend asked the two men if they would personally recommend to the President of the United States that the area in

question be set aside for exclusive Taos Pueblo use.

Instead, on November 7, 1906 President Theodore Roosevelt proclaimed Blue Lake a part of the Taos Forest Reserve and considered it public domain. Thus it became a part of the Carson National Forest under an Executive Order dated June 26, 1908, and effective July 1, 1908. With mining activities of mountain men, fur trappers and traders, the Taos Pueblo people became very uneasy as the area was begining to be polluted and intruded by unworthy people upon their shrine. Then there was always the possibility of Spanish encroachment which experience through history had always brought strife and many days in the courts. The Joseph Case of 1876 was an example of non-Indian intrusion upon Taos Pueblo land and resulted in a loss for Taos and all the other Pueblos.

In 1912 Taos tried to get the Secretary of the Interior to declare the Blue Lake area as an executive order reservation. The Interior Secretary requested cooperation from the Secretary of Agriculture to approve the proposal. But the Agriculture Secretary declined. In 1916 Taos Pueblo tried again to no avail.

The only compensation during those years was that the Forest Ranger was their friend. And he did not allow any permits to non-Indians for any reasons, home-steading, mining or grazing. Unfortunately, the next Forest Ranger was not as friendly. He stocked Blue Lake with fish and also built a trail to the area. To explain the whitemen's attempts to change or control nature; this same Forest Ranger later became Director of the Department of Game and Fish in New Mexico. And while he was the Director, the department dynamited Star Lake because it was overstocked with fish. Star Lake is a minor lake near Blue Lake, but it is also a shrine and used by Taos Pueblo in their reli-

gious ceremony. One of their shrines then was desecrated by dynamite in order to redress nature.

Because of all these suspected activities of the pseudo-righteous non-Indians the Taos people did not feel the privacy and peaceful atmosphere in their worship. Since then, through the years, grazing permits for sheep and cattle were issued to non-Indians to further develop suspecions of the Forest Service.

As was experienced by most Pueblo tribes, by 1919 there was so much encroachment upon tribal land that Taos literally began to eject croachers.

And the struggle continued, time and again the Taos people thought they had won back their land. They thought they had succeeded in winning their land in the Pueblo Lands Act and Lands Board decision of the early 1920's, and again when the Cooperative Agreement was signed in December 1927 defining the responsibilities and priveleges of the Indians and the Forest Service in the Blue Lake area; to be followed by the Act of 1928 which withdrew the area from mineral entry. This Act would serve to keep Miners from trespessing and staking claims in the Rio Pueblo watershed and preserve the terrain and from polluting the watershed. Minute interpretation of the two Acts revealed that the Taos people were not granted exclusive use and occupancy of the 30,000 acres. Rather, non-Indians were eligible for permits for sight-seeing, camping and fishing. Outdoor enthusiasts could enter without permits and ranchers were extended ten years grazing permits. To add to the irony, Taos learned that they were allocated only three days in August for their age-old religious ceremony, providing they informed the Forest Service ten days in advance. Furthermore, the Forest Service was to be the sole authority responsible for issueing permits to enter the area for any purpose.

During these trying times there was much misunderstanding, due to improper interpretation of the Acts. Taos thought that no persons were to be admitted to the area in question without written permission from both Taos tribal authorities and the Forest Service. Taos claimed that the public wishing to enter the area for one reason or another should go to the Taos officials first, and then have the permit countersigned by the Forest Service. The Forest Service also interpreted that the public should go to the Forest Service first and then have the permit countersigned by Taos officials. Regarding the interpretation of the Act, the Forest Service insisted that Congress had not intended to give exclusive use of land, but merely exclusive use of wood, timber, water and forage. They also insisted that the Taos people should abide by the game laws of the State.

In January 1932 Senator Bronson Cutting of New Mexico introduced a bill, S. 2914, which would authorize patent for 30,000 acres covered by the Act of 1928. This Act stipulated that the Forest Service shall continue to administer and manage the acreage. The Senate favored the bill but the House rejected it. The House introduced a companion bill, H.R. 4014, which authorized only the segregation of the 30,000 acres with a fifty-years special-use permit.

Some of the non-Indian friends, especially John Collier, Sr., supported this bill providing the Forest Service would Taos to co-sign all permits issued to tourists entering Blue Lake. The Forest Service agreed to this proposal. After hearings were held, Congress passed this bill on May 31, 1933.

On April 30, 1934, H.R. 9407 was introduced to expand the special use area to 39,000 acres. But this House resolution failed to pass due to the louder voice of the grazing permittees. The following year, March 13, 1935, S. 2396 was introduced to add 9,000 acres to the 1933 Act. These also

failed. Exactly four years later, on March 13, 1939, another House resolution, 4995, which was the same as H. R. 6910 of 1935 was introduced. This also failed.

Each minor victory of the Taos people in their fight for Blue Lake, through the years, developed a familiar pattern. The bills were first corroded by interpretation and then broken down by practice of the entrenched bureaucracies and private white interest and constituents.

The Taos people, in 1951, after the Indian Claims Commission came into existence, decided to file a claim on their land; though the Indian Claims Commission can only give monetary awards for lands taken by the Federal Government. Their Claims attorney advised them to delay their filing until such time that the Claims Commission can determine aboriginal title. So, patiently and deligently, they settled down to wait for bureaucracy and justice. After fourteen years of wait word finally came of the action taken by the Claims Commission. According to the decision, the Pueblo de Taos did have valid title and the government was liable for taking land from the Taos people. And according to Taos, even this decision was confusing. Somehow dialog had been entered that this amount of the claim or compensation, $297,684.67, was for the land lost through encroachment covering the non-Indian town of Taos. The Taos Pueblo Council had in mind to file for the Blue Lake area only, in fact they were ready to forgo the compensation award for the alleged Town of Taos land providing they would just recover the Blue Lake area. But as we know, Taos Pueblo did not want the monetary compensation, they wanted the Blue Lake area returned. Consequently, they began to push for legislation to obtain trust title to the land.

In 1966, Senator Clinton Anderson of New Mexico introduced a bill, S. 3085, upon request of the Pueblo de Taos

which would have added 50,000 acres to their reservation. The people learned that introduction of a bill "by request" meant that the sponsor was not really responsible and could care less if the bill was ever acted on or died on the floor. Not strangely, there was no action on the bill. The Forest Service objected to the bill because they declared they could not take care of land outside of their boundaries of National Forests. The Taos people did not give up, however, they kept looking for ways and means to be heard in the Halls of Congress.

Finally, they discovered a champion. Representative James A. Haley of Florida who was Chairman of tht House Subcommittee on Indian Affairs took an interest. So in 1968 he introduced H. R. 3306, to give trust title to 48,000 acres to Taos. Naturally there was much opposition since the American Indians had lost much land in the white men's courts and legislation in the past. Returning the land to Taos may set a precedent, the white legislators rationalized. They had always relied on the military axiom of "sacrifice the few to save the many". The Indians were to continue to be the "expendables" or the "sacrificial lambs".

To Haley's bill the Forest Service and recreation interests mobilized and the bill was buried in the Senate through the influence of Senator Anderson who voiced opposition in favor of his favorite constituents.

Nevertheless, Congressman Haley had felt a conviction that the Taos people had been wronged by the government in having their land taken. So early in 1969 he introduced H. R. 471. Hearings were held on this bill on May 15 and 16 of that year. The Senate held hearings on this same bill on July 9 and 10 the following year. By now the whole of America was talking about the Blue Lake and the plight of the American Indian. Editorials were being written by scores of

newspapers throughout the country and the influencial national magazines were featuring the case of the American Indian and particularly Taos Blue Lake. The well organized and experienced lobby of the Taos people and their friends began to work double time and visited many influencial figures in key States.. The Taos people were not to be denied as they were nearing a grand victory. Early in January 1970 a Taos delegation attended the executive council meeting of the National Congress of American Indians in Washington, D. C. They were hoping that the NCAI could use its position to deliver a suggestion or appeal to the President of the United States for administration support and that he make a stand favoring the coming legislation. As all truth must finally burst through trials and tribulations, during a State of the Union message on July 8, 1970, President Nixon announced his stand concerning the American Indian. This support was critical, it was a huge boost for Taos to have the President on their side. Senator Anderson was beginning to feel the might of the Taos' desires for their land. So he introduced another bill, which appeared to give Taos use of some of the land, but actually would have broken it into parcels for various purposes, including logging. Anderson's bill was reported out of committee on November 16, 1970. Immediately it was challenged by the champion of Indian justice, Senator Fred R. Harris of Oklahoma, a Democrat, and Robert Griffin of Michigan, a Republican. They also introduced an amendment which had the same wording as H. R. 471.

On December 2, 1970 the Senate voted to determine which bill should be passed. There was much political activity behind the scene and may one day be published. Senator Anderson's bill was defeated 56 to 21. Then came the vote on H. R. 471. It passed 70 to 12.

You can imagine what followed after 64 years of pent up emotions were released. The Taos Council and their friends and

well-wishers literally wept with joy, and this joy of victory reverberated through every line of communications out of Washington to the American Indians on this most mementus day in December.

Thirteen days later, President Richard M. Nixon signed the bill, H. R. 471. Taos Pueblo had finally won trust title to their sacred Blue Lake.

ACTIVITY:

1. Using the materials presented in this story, Taos Blue Lake, students will construct a time line which illustrates and lists dated events described in the story.

2. Understand the concept, "Time Line".
   a. Students make a time line of major events in their life up to the present.
   b. Time line history of AIS.
3. Discussion of events in time line chronology and based on evidence presented, forecast about the future status of Blue Lake. Will it always belong to Taos? How can Taos or a tribe insure their right and ownership of land will continue forever. Will the status of Indian reservations be the same in the year 2078?
4. Civics teachers may have diagrams or charts depicting the three Branches of the Federal Government.
   a. Locate the Secretary of the Interior, the Under secretary of the Interior, or Assistant. The Area Office, The local Agency, The All Indian Pueblo Council, The Pueblo Governor and Council, Staff, etc.
5. What is the difference between the Senate and the House of Representatives?
   a. What is a hearing?
   b. Why does a Senate hold hearings.
   c. Who are your Senators, Representatives?

ACTIVITY: continued

6. Invite speakers to visit your school who were involved with the Blue Lake struggle.
   a. John C. Rainer of Taos Pueblo, Tel. 758-8601
   b. LaDonna Harris, wife of Senator Harris, Tel. 842-0962
   c. Senator Fred Harris, Tel. 277-5104
   d. Paul Bernal of Taos Pueblo, get telephone from AIPC.

7. How many of your tribes in the class have a forest on their reservation?
8. What is an Executive Order reservation?
9. Draw diagrams of governments that affect your lives:
   a. Federal
   b. State
   c. AIPC
   d. Tribal government
   e. Name the officials of your tribe:
      (a) Governor
      (b) Chairman
      (c) Councilmen
      (d) Your school superintendent
      (e) School board or representatives
   f. List the departments at your school.

THE NEW WORLD

GOAL:

To compare the patterns of behavior between American Indian culture and the non-Indian or behavior patterns of the dominant society. Recognize that differences are relative and not absolute. Some of the values to be compared may be harmony with nature versus conquest of nature; mythology versus scientific; mystical versus skeptical; land, water, forest belong to all or tribal versus land, etc., a private domain; beneficial, reasonable use of resources versus avarice, greedy use of resource; and equality versus wealth.

CONTENT:

The American Indian home land is called America. Europeans and other people, when they arrived here from other continents called it the New World. To the indigenous Natives, it is not a New World, only the conquerors are new to them. Their behavior and their value systems are different, strange and new to the indigenous Natives.

America, in fact, is as old as the other continents throughout the world on planet Earth. America is a very, very old land. Not only has this land been in existence for millions of years but for many hundreds or thousands of years living creatures, including human beings, have been nourished on this land, by this land that the indigenous Natives call Mother Earth.

The Natives are glad that the newcomers called it the New World because it proves a point. The point is that the Natives took care of Mother Earth. When the Europeans arrived, America was well-cared for, so beautiful, so loved, hense so plentiful. In short, young-looking and healthy. America remained thus since it had not been made old by human greed

and there were no scares on her. America had not been exploited ruthlessly. Instead, America had been lived on by people who regarded life on this part of the Earth as a sacred experience of caring for all life.

To the Native people the earth is not inanimate. It is a living entity, the mother of all life, the Mother Earth. All her children, everything in nature, is alive; the living stone, the great breathing mountains, the rushing rivers and streams, the trees and plants, as well as birds and animals, and of course, man. All of these the Natives view as united in one harmonious whole. Whatever happens to one affects the others and changes the interlocked relationships of the parts to the whole.

At the beginning of the relationship the Natives tried to have the Europeans see the land as the Natives saw it, but the Europeans saw America only as an imitation of Europe. The Europeans took advantage of the Natives and the land. As it appears now, the real epic of America is the yet unfinished story of the Americanization of the non-Indian, the transformation of the hungry, fear-ridden, intolerant and over-aggresive men that came to the shores of America in the latter stages of the 15th century.

The Europeans ignored the Native lifestyle immediately because the Natives were conservationists and lived in harmony with nature. The Europeans did not listen to the Natives although for hundred of years the Natives had made their living with the natural resources that there were and there was always more for all to make a comfortable living.

There was so much resources in America that the Europeans went mad and could not see the trees for the forest. Their children continued to refuse to listen until they learned that Mother Nature, or Mother Earth's largess is not endless.

Today, the Europeans have been here nearly 500 years and already we have an energy crisis. Our natural resources are depleted and have had rationing of products of our natural resources. Mother Earth has been humiliated by filling the sacred streams, the rivers, the bays, and oceans with silt, debris and other pollutants. A great part of Mother Earth in America is imprisoned under concrete. Piles of waste in nearly every city appears to be the mark of progress and affluence.

We have also witnessed the ripping apart of Mother Earth by those who seek personal or corporate fortunes and wealth. With such treatment, how can we expect an otherwise degenerate Mother Earth to function normally?

The Native people believe that in destroying nature, man, who is also part of nature, ruptures his own inner self, or personna. The non-Indians set themselves apart not only from the earth, but from the dark maternal unconcious, its psychic counterpart. Man's unconscious is equated to and rooted in nature. You don't have to be an American Indian to experience the sense of rebirth and rejuvenation when you visit with nature in our National Parks or any forest. Sitting on top of a high mountain and watching the distant skyland, the pine trees swaying in the breeze listening to the winds, no doubt pervades you with a sense of greatness and appreciation. It is difficult to imagine people not returning to nature occassionally for this spiritual rebirth.

Nevertheless, Mother Earth has been abused. With this unfortunate experience the dominant society has searched widely for answers. Now the searchers are turning to the original Americans to learn how they maintained their relationship with Mother Earth that the natural resources remained plentiful under their way of life. The Native

people are generous, although they believe in a reasonable use of resources, so generous that they have very little land today and the invaders have so much.

All of these sad trajedies of destroying our natural resources were predictable, says Dr. Jack D. Forbes in the Spring 1974 issue of The Indian Historian. Dr. Forbes said, "An aggressive imperialistic people seem to always ultimately pay a price for their behavior". He continues, "No society based upon an exploitative, aggressive, greed-oriented set of values can possible survive for any great length of time. Such a society inevitably brings about it own destruction". "It is true that a people who do not recognize the intrinsic rights of other living creatures will destroy them at will", he continued. This was what the non-Indian pioneers did to the buffalo within a few years; and many other game animals since then. This was how the grassland and the forests of our country were destroyed.

To contrast this with Native beliefs, let us discuss their belief in harmony with nature. The Natives existed upon these same lands for thousands of years but never envisioned a need for slaughter of game animals, nor a waste of natural resources. They took only what they needed and the need was minimal. Although most of their clothing and much of the food came from the game animals, they did not kill beyond their immediate need. The Natives did not kill for pleasure. Contrast this again with the sports of pre-Columbian Europe which revolved chiefly about killing: stags, bears, birds, fish, bulls, foxes and human beings, with and without armor.

Unfortunately, to this day, a good majority of the psuedo-American sportsman kills for pleasure rather than food. They kill to get the largest trophy over the fireplace of their den, and throw the rest of the carcass away.

In the Native people's relationship with the game animals, as well as with nature, the people believe that the animals command respect because they have their intrinsic rights as creatures of the Creator. All creatures, like man, possess not only an outer physical form but an inner spiritual component. Consequently, during a deer hunting trip a Native hunter prays to the Creator and announces his intentions of killing a fellow creature. The hunter announces that he needs the animal for food and clothing. And when he sees the animal, before he shoots, the hunter tells the inner spiritual component of the animal why he wants to take his life.

In the hunter is successful in killing a deer or elk, he feeds not only his immediate family with the kill, but his neighbors and extended family. They all have a feast. At the table, the first bite is offered to the Creator as a humble sign of gratitude.

The skin is preserved so it can be tanned and used for making moccasins, pouches, gloves, ceremonial robes, and other sundry items. The hair is used for stuffing a traditional game ball made of deer hide, tanned. The tail is used during a deer dance by the young men. The hooves are cleaned out and used as noise-makers, or bells, by the Clown society during ceremonial dances. Sometimes the antlers are carved into fetishes and used in ceremonial and religious activities. Otherwise, the antlers are dressed with ceremony and placed by the chimney on the roof. The entrails are buried on the spot of the killing or dressing so that part of the deer may return to Nature.

The buffalo was treated and used in a similar way, except the skin was often tanned with the hair on it and used as a rug and bedding. Other non-Pueblo Indians used the buffalo in many different ways and purposes.

Turkey, eagle, hawk, owl, parrot, wild canary, blue bird, magpie, woodpecker, and many other kinds of bird feathers are used in the dances as ornaments. They are also used on prayer sticks as offerings to the Creator.

Likewise, when a Pueblo Indian goes into the forest to procure fir branches for use in a ceremony, he addresses the inner spirit of the trees in the forest and explains why he must take a tree or branches from several trees.

All these things are a part of the American Indian life. But due to the behavior of mostly non-Indians the Natives are suffering from a lack of many things which were for many years a great part of their life; and one deep loss are eagle feathers. For many years recently it has been difficult to obtain eagle feathers and practically impossible to get parrot or macaw feathers. With the wholesale slaughter of eagles by ranchers, the deminishing supply of eagle feathers has been felt. In some instances the Natives who use them in their religious and ceremonial dances have been arrested by the mere possession of eagle feathers. Use of eagle feathers has been a part of the Natives for thousands of years before the ancestors of the arrestors came with their strange values and laws.

Hardly any wild game was desecrated since they played a large part in the Native daily life as food and clothing, as well as the balance of nature.

Suppose the conquering Europeans had seen America with a Native eye. And suppose the Europeans had understood the values of the Native Americans from the very beginning. If such was the case then we would not be talking about the vanishing species. There may not be game reserves. We regard our prisons and penitentiaries as places of destruction of men's souls. If we were to communicate with the animals in the zoos today, what would they say? We have

said that the Natives believe that the animals have a spirit. If the animals do, how long ago did we destroy their spirit? No doubt these creatures of the zoos now exist, not as noble creatures, but as captives who have no control of their lives.

Henry David Thoreau (1817-1862) once wrote:

"A man is rich in proportion to the number of things he can afford to let alone".

Today, we can see that the American people cannot afford to let anything alone. Our American society is trying to control nature in various ways. But we see that Nature often does not wish to be controlled, thus we have floods, inundations of housing developments, breakdowns of damns, etc.

As for the people, the first Americans, the original Natives, it appears that even as we are the "First Americans" in a Nation where "first" is coveted so highly, for the indigenous Natives, "first" is the reason for being considered last by our government in the State and Nation's capitol.

Their conservation practices of thousand of years have been completely ignored. Along with that, each Indian generation has been forced to confront what is tantamont to social bondage. This bondage and oppression is created by prejudice and inaccurate derogatory legends of the past in what has become an eternal repayment and punishment for the alleged sins of our forefathers committed while defending their homeland against a powerful people who set the rules.

For a myriad of complex and conflicting reasons the American Indians' plight was born and continues to be perpetuated through a classic collusions of ignorance, hate, indifference, opportunism, benign neglect and government control steeped in 'white' tape. These things are coupled

with Bureaucracy which have collaborated to divest the Native people of their normal rights to their unique heritage.

But fortunately, after years of silence the Natives are beginning to be heard.

RESOURCE:

THE INDIAN HISTORIAN, Spring 1974, Dr. Jack D. Forbes
ABORIGINAL CORNUCOPIA, UNM Cultural Awareness Center
publication by Joe S. Sando

ACTIVITY:

Discuss additional comparison of cultural value systems of the Native traditional and that of the dominant society.

Native traditional values:	Urban, dominant society:
clan, group or tribal emphasis	rugged individual emphasis
present oriented	future oriented
time (always there)	time (use every minute)
age	youth
cooperation	competition
giving, sharing	saving
pragmatic	theoretical
patience	impatience
shame	guilt
permissiveness	social coercion
extended family	immediate family
non-aggressive	aggressive
modest	over-confident
silence	noise
low self-value	strong self-importance

ACTIVITY Continued

Native traditional values:	Urvan, dominant society:
respect other's religion	convert others to religion
religion, a way of life	religion, a segment of life
Compact living, close contact	space living, privacy

1. Have you ever gone hunting, for what? Write or discuss.
2. Have you ever gone after trees at Christmas time, or before your annual feast?
3. Name other bird feathers used at Indian dances.
4. Name other animal skins used at Indian dances.
5. What are some of the ways we are polluting nature today?
6. Have you ever been to a zoo? Where?
7. Have you ever been to the mountains or forest?

"INDIAN COUNTRY" "MOTHER EARTH" "LAND"

The Most Common Reason for Conflicts Between the Redman and the Whiteman.

CONCEPT:

To learn how the Native Americans lost a good part of their land.

To learn the different kinds of Indian reservation land today; fee simple, trust land, etc.

To learn about the Allotment Act, or Dawes Act.

To learn about the Spanish Land Grants to the Pueblos.

To learn when the Pueblo lands were patented and confirmed by the American government.

To learn the size of each Pueblo reservation or land holdings.

CONTENT:

The American Indians have historically and traditionally addressed the land on which they existed as "Mother Earth". We need not search for the reasons as it is obvious that land gave the people, any aboriginal people, life or livelihood. Life sustaining, therefore, sacred, as land has been and is to the Indians, it has also been the major source of all Indian-White conflict. It has been a major source of confrontations since the Europeans set foot on the American continent.

Concept of land, its ownership and its uses have always differed between the aboriginal Americans and the European invaders. While the Europeans main purpose was commercial exploitation, the Indians practiced alternative use of the land. Some tribes considered certain areas of their land as of religious significance, like the Pueblos and their shrines, and the pipestone quarry

where the Chippewa, Iowa, Sac and Fox, Sioux and other tribes gathered stone for their pipes. Certain other places were set aside as neutral grounds for hunting, fishing, gathering salt, picking berries, and other specific activities. In these areas no tribe dared assert exclusive land title, or private ownership. Some land was even held as informal buffer zones between two strong tribes, a no-man's land where neither tribe cared to claim private ownership.

From the huge collection of non-Indian written history that the Sioux Indian writer, Vine Deloria, Jr. calls a collection of trivia and nostalgia, we also learn that the struggle for ownership had two interpretations--when the Indians defended their lands, their struggle was called an uprising, their victories recorded as massacres.

Meanwhile the Europeans could justify every act and every move with the doctrine of discovery, and another European tenet known as the precept of the natural law.

Under the precept of the natural law the argument is that the Europeans had at least a greater potential for populating and cultivating faster than the Indians. And as we know many Indians were killed off in one way or another to keep from competing with the population growth. So that was justified, no doubt, as we see very little of the real story in popular history texts. Also, natural law as it pertains to land, the Europeans envisioned, should dictate that whoever populates, settles, and cultivates the fastest gets the most. If we should interpret this precept of natural law today, the Indians might argue that since the United States is the acknowledged superpower in technology it can, according

to this natural law, legally move into any underdeveloped area, even Soviet Siberia, and assume political control of the land. Or it might mean that China and India, because they have more people than other nations, have a legal right to whichever land area they would like to control. So as it appears now, the arguments used for four centuries by political scientists and philosophers make no more sense when applied to the question of the American Indian population than they do in international politics. Furthermore, another assumption that the Europeans entertained to justify the take over of Indian land in America was that agriculture was the dominant and probable predestined form of man's economic existence.

At the time of the arrival of the Europeans, the American Indians were perfectly capable of backing their claims to land by force. The Europeans may have had superior firepower, but they had a logistics problem. It was another two centuries later before the Europeans were able to develop sufficient economic strength to sustain a continued Indian war without severe economic consequences.

Today, generally, tribally owned lands, or reservations, are held in one of two ways. The tribe can hold legal title (fee simple) to the land, but restrictions against selling of that title can be placed on it by action of Congress. For example, the consent of the Secretary of the Interior is required before the land can be sold, encumbered, or exchanged. But the deed is in the tribe's name, and the tribe has true ownership of the property and extant mineral, water, and other property rights.

The other is beneficial title, where the United States holds the legal title to the land but the tribe

and its members can use and occupy the land and benefit from any income it may produce. But the tribe does not, strictly speaking, own the land since the deed describing the land reads "property of the United States."

Under fee simple ownership, the tribe owns the beneficial interest and legal title but the title is said to be restricted because it can only be sold under certain conditions. Whereas under beneficial title the tribe has only an interest in the use of the land and the United States is said to hold the land in trust.

The Spanish land grants to the Pueblos occured in September 1689. This is probably one of the oldest legal action on record to indicate European acknowledgement of Native American or aboriginal ownership of land. Thus, these land grants may be designated as "aboriginal use and occupancy" and are protected under the Guadalupe Hidalgo Treaty of 1848. The Spanish land grants may be fee simple land since the majority were confirmed by a Congressional Act on December 22, 1858. The Pueblos involved were Acoma, Cochiti, Isleta, Jemez, Nambe, Picuris, Pojoaque, Sandia, San Felipe, San Ildefonso, San Juan, Santa Clara, Santo Domingo, Taos, Tesuque, and Zia.

The above Pueblos had their lands patented by the United States Congress on November 1, 1864, except for Acoma whose land was patented on November 19, 1877.

Santa Ana land was confirmed on February 9, 1869 and patented April 25, 1883.

Laguna, though not receiving their Spanish land grant in 1689 was recognized as a Pueblo following the year 1698. Thus their grant was confirmed by Congress on April 20, 1898 and patented November 7, 1906.

For some reason the Zuni land was not confirmed

until March 3, 1931 and patented February 15, 1933.

Other than the Spanish land grants, the Pueblos trust land came about as a result of Executive Order, Acts of Congress, Purchase and Exchange. In recent years Laguna has purchased much additional land. Acoma, Isleta and Cochiti have also made additions to their trust land.

Sizes of trust land owned by the individual Pueblos may be reviewed in the book, The Pueblo Indians, (Sando, 1976, p. 238). Those figures are prior to the purchases by the four Pueblos.

A huge stroke of luck befelled the 19 Pueblos when the Federal Government did not include them in the General Allotment Act of 1887, also known as the Dawes Act -- Act of February 8, 1887 (24 Stat. L., 338).

Under this Act scores of Indian tribes throughout the country lost most of their lands in devious ways related to the Act. Much of the lands issued to individual tribal members were rocky, hilly, swampy, dry, or at best, submarginal land. The Chairman of the Comanche tribe of Oklahoma said recently that family members were split up by these "benign benevolence". Rarely was any land issued to a family member that was adjacent to another family member. The parents, or head of a family, may have received their one-quarter of a section 60 miles away from their over eighteen year old sons or daughters' one-eigth of a section. Provisions of the Act may be read in "A Short History of the Indians of the United States", (Spicer, 1969) and "One Hundred Million Acres", (Kickingbird and Ducheneaux, 1973).

RESOURCE:

A Short History of the Indians of the United States", Spicer, Edward H., Van Nostrand Reinhold Co., New York, 1969.

Resource:

"One Hundred Million Acres", Kickingbird, Kirke and Ducheneaux, Karen, Macmillan Publishing Co., Inc. New York, 1973.

"The Pueblo Indians", Sando, Joe S., Indian Historian Press, San Francisco, 1976.

ACTIVITY:

1. Plot the acreage of your reservation.
2. Do you have a Spanish land grant?
3. When was your land confirmed, patented by the U.S.?
4. What is fee simple land?
5. What is beneficial use?
6. What is aboriginal ownership of land?
7. How many acres is a section of a land measure?
8. Who was Congressman Dawes?
9. Draw a map of your reservation.
10. What is a pipestone quarry?
11. What are the shrines that dot the Pueblo Indian land?
12. What was the natural law?
13. What is Executive Order land?
14. What is a land confirmation?
15. What is a land patent?
16. In your own words, what was the Allotment Act?
17. Write about the Spanish land grants to the Pueblos.
18. What was the Guadalupe Hidalgo Treaty?

TRUST RESPONSIBILITY OF THE FEDERAL GOVERNMENT TO THE INDIANS AND TRIBES

GOAL:

1. To learn the trust responsibility of the federal government to the Indians.
2. To learn about the dual citizenship status of Indians.
3. To learn about the tribal economic self-determination.

CONTENT:

Most Americans have only a single citizenship - United States citizenship, from which also flows their state and local citizenship. At first, Indians were not considered to be United States citizens, because they were citizens of their own separate tribes. Even the Civil War Amendments to the United States Constitution, which made former slaves citizens, were held not applicable to Indians because they had not been living "within the jurisdiction of the United States". An act of Congress changed this and granted full United States citizenship to Indians in 1924, but did not take away their tribal citizenship. Indian tribal members have dual citizenship. They have the same United States citizenship that all citizens have, which carries with it full citizenship in the states where they reside. They also have separate citizenship in their own tribes.

Indians also have dual entitlement to government services and programs. From the first, it was held that Indians have a "unique relationship" with the federal government. Today, we call this the government's trust responsibility to Indians and tribes. Individual Indians are no longer considered to be "wards" of the government; individual Indians do not receive some kind of regular payment from the federal treasury. But they are entitled

America was never a "meltin pot", where everyone must look alike, speak alike, live alike, worship alike, but it is a place where there should be pride in difference, where the strength of a pluralistic society should be built upon.

There has been a kind of "Indian Rennaisance" - a renewal of pride in the old ways. The reservations have proved to be enclaves of cultural preservation from which individual Indians can draw reinforcement. And Indian tribes have begun to move to wrest back control of their own land and natural resources and to build upon economically and environmentally sound.

RESOURCE: (Write and get copies of:)

"Indian Sovereignty"
Institute for the Development of Indian Law
927 15th Street, N. W.
Washington, D. C. 20005

"Indians and the United States Government"
(Same address as above)

"Indian Rights and Claims"
Council of State Governments
Iron Works Pike
Lexington, Kentucky 40511

"The Right to be Indian" by Ernis Schusky
The Indian Historian Press
1451 Masonic Avenue
San Francisco, California 94117

ACTIVITY:

1. Find out what mineral or natural resources there are on your reservation.
2. Get members of your family to register to vote.
3. Find out if your village or home area has a precinct where you may vote on election day.

PUBLIC SCHOOL DROP-OUTS IN NEW MEXICO

GOAL:

1. To examine the drop-out problem in the State public schools.
2. To learn the drop-out problem of Indian students in the public schools.
3. To understand the social problems faced by teenagers in general in today's world which may or may not cause the drop-out.
4. To develop problem-solving and critical thinking skils (questioning, examining, and determining value of data).
5. To reinforce skills in basic research (locating, compiling, organizing and assessing source material).
6. To develop skills in map, chart, graph and table reading.

CONTENT:

A national concern for the educational needs of American Indians has arisen recently with a complete change of attitude and policy by the Federal Government from one of grudgingly meeting a burden to one of actively and positively meeting a responsibility.

In another section we discussed the beginning of education for American Indians by exploring the history of Carlisle Institute.

With this article we shall touch briefly on an attempt at education of native people well over a hundred years before General Pratt started his Institute. as a sidelight to the real issue of the high school drop-outs.

On June 17, 1744, the Commissioners from Maryland and Virginia negotiated a treaty with the Indians of the Six Nations at Lancaster, Pennsylvania. The Indians were invited to send boys to William and Mary College. The next day they declined the offer as follows.

"We know that you highly esteem the kind of learning taught in those colleges, and that the maintenance of our young men, while with you, would be very expensive to you. We are convinced, that you mean to do us Good by your Proposal; and we thank you heartily. But you, who are wise must know that different Nations have different Conceptions of things and you will therefore not take it amiss, if our Ideas of this kind of Education happen not to be the same as yours. We have had some Experience of it. Several of our young People were formerly brought up at the Colleges of the Northern Provinces: they were instructed in all your Sciences; but when they came back to us, they were bad Runners, ignorant of every means of living in the woods...neither fit for Hunters, Warriors, nor Counsellors, they were totally good for nothing.

"We are, however, not the less oblig'd by your kind Offer, tho' we decline accepting it; and, to show our grateful Sense of it, if the Gentlemen of Virginia will send us a Dozen of their Sons, we will take Care of their Education, instruct them in all we know, and make Men of them".

Has this 18th century attitude changed today? What are some of the problems today? Why is there such a high drop-out rate for Indian students in New Mexico?

In spite of the high attrition rate many Indian students are achieving. Using the dominant society yard stick for success we might say there is relative success

as we see Indian students graduate from the nation's universities and colleges. The year 1978 saw the largest number of Indian students graduate from a single law school when the University of New Mexico awarded the Juris Doctorate to nine Indian students, both young men and women. There were one to three at other universities, also, receiving their law degrees so this is a positive sign. This is cited as an example because just five years ago there were hardly any American Indian lawyers at a time when the tribes are fighting their land and water rights battles in the courts.

But to return to the national concern, we are aware of the Indian Education Act of 1972, better known as Title IV and legally identifiable as P. L. 92-318. The Johnson-O'Malley Act of 1934 has been revised to include more American Indian tribes and known by many tribal people as JOM. The Federal Government has alloted more funds annually recently for Indian students from both on and off reservations, to realize enriched educational opportunities.

Yet, throughout the Indian country there is a high drop-out rate. In New Mexico, a drop-out study was made during the school year 1976-77. In this study, information was received from 152 schools in 86 districts out of 88 New Mexico school districts.

Individual school drop-out rates ranged from 19.1 to 0%. The school with the highest drop-out was a school where the majority of the students were Indian. Other schools with high Indian enrollment were high on the list.

See the following pages for reasons for drop-out and listing by highest number of drop-outs, by quadrants, and by race or ethnic grouping.

SUMMARY DATA

A. Enrollment as Reported, grades 9-12: 92,423

Dropouts as Reported, grades 9-12: 5,527

Dropout Rate $\left(\frac{\text{\# Dropouts}}{\text{\# Enrollment}}\right)$: 5.98%

- Schools not included - Escalante High School-Chama, Cuba High School, West Las Vegas Junior High.

B. Dropouts by Reason Reported:

Rank	Reason	No.	% of Total
1	Non-Attendance	2444	44.1
2	Lack of Interest	444	8.0
3	Marriage	402	7.3
4	Employment	366	6.6
5	Disciplinary Difficulties	363	6.6
6	Other (see below)	360	6.5
7	Parental Request	312	5.6
8	Poor Academic Achievement	160	2.9
9	Enter Military	156	2.8
10	Inability to Adjust	135	2.4
11	Pregnancy	135	2.4
12	Illness	120	2.2
13	Legal Difficulties	91	1.6
14	Help Needed at Home	38	0.7

- Reasons listed as "Other"

1	Unknown/Do Not Know	159	44.2
2	Take GED	114	31.7
3	Runaway	53	14.7
4	Job Corps/WIN	14	3.9
5	Too Old	9	2.5
6	Dea[illegible]	7	1.9
7	Lost Records	2	0.6
8	Lack of Family Support	2	0.6

C. Number and Per Cent of Dropouts by Ethnic Group

Group	# Enrolled	# Dropouts	% Dropout of Group	% Enrolled of total	% Dropout of Total
Black	1,794	145	8.1	1.9	2.6
Native American	6,915	709	10.3	7.5	12.9
Spanish	37,208	2,408	6.5	40.3	43.7
Oriental	360	8	2.2	0.4	0.1
Anglo/Other	46,023	2,245	4.9	49.9	40.7

- Schools not included - Mountainair High School, Cuba High School, Escalante High School-Chama, West Las Vegas Junior High School.

D. Number and Per Cent of Dropouts by Grade Level

Grade	# Enrolled	# Dropouts	% Dropout of Grade	% Enrolled of Total	% Dropout of Total
Ninth	26,702	1,111	4.2	28.9	20.1
Tenth	25,758	1,813	7.0	27.9	32.9
Eleventh	21,329	1,601	7.5	23.1	29.0
Twelfth	18,511	990	5.3	20.1	18.0

- Schools not included - Mountainair High School, Cuba High School, Escalante High School-Chama, West Las Vegas Junior High School.

E. Number and Per Cent of Dropouts by Sex

Sex	# Enrolled	# Dropouts	% Dropout of Group	% Enrolled of Total	% Dropout of Total
Male	46,200	2,945	6.4	50.0	53.3
Female	46,223	2,582	5.6	50.0	46.7

- Schools not included - Cuba High School, Escalante High School-Chama, West Las Vegas Junior High Schools

F. Number and Per Cent of Dropouts by Region*

Area	# Enrolled	# Dropouts	% Dropout in Area	% Enrolled of Total	% Dropout of Total
Northwest	21,731	1,879	8.6	23.5	34.0
Northeast	7,531	451	6.0	8.1	8.2
Southwest	15,836	1,078	6.8	17.1	19.5
Southeast	19,263	1,602	8.3	20.8	29.0
Albuquerque	28,062	517	1.8	30.4	9.4

*Districts included in Regional designation

I. Northwest

Aztec	Dulce	Jemez Springs
Bernalillo	Espanola	Los Alamos
Bloomfield	Farmington	Ojo Caliente
Central	Gallup	Pojoaque
Chama Valley[1]	Grants	Santa Fe
Cuba[1]	Jemez Mountain	

[1]Not in Survey

II. Northeast

Cimarron	Las Vegas West[2]	Questa	Vaughn
Clayton	Logan	Raton	Wagon Mound
Des Moines	Maxwell	Roy	
Encino	Mora	San Jon	
Estancia	Moriarty	Santa Rosa	
Grady	Mosquerp	Springer	
House	Pecos	Taos	
Las Vegas City	Penasco	Tucumcari	

[2]Partial total only

III. Southwest

Animas	Las Cruces	Reserve
Belen	Lordsburg	Silver City
Cobre	Los Lunas	Socorro
Deming	Magdalena	T or C
Gadsden	Mountainair	
Hatch Valley	Quemado	

IV. Southeast

Alamogordo	Elida	Lovington
Artesia	Eunice	Melrose
Capitan	Floyd	Portales
Carlsbad	Fort Sumner	Roswell
Carrizozo	Hagerman	Ruidoso
Cloudcroft	Hobbs	Tatum
Clovis	Hondo	Texico
Corona	Jal	Tularosa
Dexter	Lake Arthur	
Dora	Loving	

V. Albuquerque

Rank by School, excluding: Cuba High School, Escalante High School-Chama, West Las Vegas Junior High School.

Note: In districts with only one junior high school and one senior high school, the junior high school figures are incorporated into the totals listed here. The actual value for the high school is invariably higher by a small percentage than that listed.

Rank	School-District	# Enrolled	# Dropouts	Rate
1	Zuni-Gallup	377	72	19.1
2	Hobbs	1,467	256	17.5
3	Crownpoint-Gallup	398	65	16.3
4	Shiprock-Central	976	150	15.4
5	Newcomb J.H.S.-Central	82	12	14.6
6	Corona	59	8	13.6
7	Gallup	1.861	245	13.2
8	Vo. Tech.-Santa Fe	583	75	12.9
9	Jemez Valley-Jemez Springs	190	23	12.1
10	Hot Springs-T or C	465	52	11.2
11	Carlsbad Senior H.S.	1,016	112	11.0
	Lovington	590	65	11.0
13	Thoreau-Gallup	404	43	10.6
	Santo Domingo J.H.S.-Bernalillo	47	5	10.6
15	Robertson-Las Vegas City	775	78	10.1
16	Goddard-Roswell	1,514	152	10.0
	Grants	1,056	106	10.0
	Capitan	90	9	10.0
19	Farmington	1,908	188	9.9
20	Mountainair	123	12	9.8
21	Santa Fe	3,094	301	9.7
22	Deming	1,143	109	9.5
	Moriarty	327	31	9.5
24	Tucumcari	521	49	9.4
25	Ruidoso	415	38	9.2
26	Alamogordo Senior High	1,082	98	9.1
	Lordsburg	364	33	9.1
28	Roswell	1,658	150	9.0
	Bloomfield	776	70	9.0
30	Portales	818	71	8.7
	Navajo Junior High-Gallup	46	4	8.7
32	Gadsden	1,470	123	8.4
	Espanola Valley	1,388	117	8.4
34	Clovis	2,120	172	8.1
35	Aztec	866	69	8.0
	Eunice	262	21	8.0
37	Tohatchi-Gallup	520	41	7.9
38	Mayfield-Las Cruces	1,919	148	7.7
39	West Las Vegas	736	56	7.6
40	Carlsbad Mid-High	1,229	92	7.5
41	Tularosa	484	36	7.4
	Santa Rosa	417	31	7.4
43	Texico	164	12	7.3

Rank	School-District	# Enrolled	# Dropouts	Rate
44	Central	374	27	7.2
45	Taos	630	45	7.1
	Tibbets J.H.-Farmington	241	17	7.1
	Dexter	240	17	7.1
48	Socorro	674	47	7.0
	Bernalillo	588	41	7.0
	Laguna-Acoma-Grants	373	26	7.0
	Cimarron	128	9	7.0
52	Manzano-Albuquerque	2,356	159	6.7
	Magdalena	193	13	6.7
54	Los Lunas	1,164	77	6.6
55	Artesia	1,180	77	6.5
	Questa	309	20	6.5
57	Estancia	251	16	6.4
58	Las Cruces	2,009	126	6.3
59	Hagerman	114	7	6.1
60	Yucca J.H.-Clovis	234	14	6.0
	Encino	50	3	6.0
	Lake Arthur	50	3	6.0
63	Bernalillo J.H.	238	14	5.9
64	Silver City	1,069	61	5.7
65	Belen	1,345	73	5.4
	Coronado-Jemez Mountain	148	8	5.4
67	Cobre	843	44	5.2
	Cloudcroft	135	7	5.2
69	Raton	695	32	4.6
70	Maxwell	45	2	4.4
71	Dulce	235	10	4.3
72	Mora	334	14	4.2
73	Clayton	338	14	4.1
74	Alamogordo Mid-High	1,421	55	3.9
	Franklin J.H.-Grants	229	9	3.9
76	Quemado	79	3	3.8
77	Springer	167	6	3.6
78	Heights J.H.-Farmington	608	21	3.5
	Wagon Mound	86	3	3.5
80	Pecos	268	9	3.4
	Valley J.H.-W. Las Vegas	58	2	3.4
82	Mesa Vista-Ojo Caliente	219	7	3.2
83	Highland J.H.-Hobbs	223	7	3.1
84	Espanola J.H.	394	12	3.0
85	Los Alamos	1,325	38	2.9
86	Hatch	296	8	2.7
	Fort Sumner	183	5	2.7
88	Cibola-Albuquerque	1,761	46	2.6
	Court J.H.-Las Cruces	352	9	2.6
90	Penasco	284	7	2.5
	Tatum	157	4	2.5
	Floyd	79	2	2.5
93	Del Norte-Albuquerque	2,004	48	2.4
	Marshall J.H.-Clovis	249	6	2.4
	Heizer J.H.-Hobbs	205	5	2.4
	Central J.H.	166	4	2.4
	Dora	84	2	2.4

Rank	School-District	# Enrolled	# Dropouts	Rate
98	Gattis J.H.-Clovis	265	6	2.3
	Jal	263	6	2.3
100	Pojoaque	430	9	2.1
	McKinley J.H.-Albuquerque	340	7	2.1
102	Highland-Albuquerque	2,870	56	2.0
	Kennedy J.H.-Albuquerque	396	8	2.0
104	Valley-Albuquerque	1,828	33	1.8
105	Albuquerque	2,630	44	1.7
	Hayes J.H.-Albuquerque	236	4	1.7
107	Webster J.H.-Grants	251	4	1.6
	Animas	188	3	1.6
	Melrose	127	2	1.6
110	Alameda J.H.-Las Cruces	393	6	1.5
	Roy	67	1	1.5
112	West Mesa-Albuquerque	2,407	34	1.4
	Garfield J.H.-Albuquerque	358	5	1.4
114	Logan	80	1	1.3
	Vaughn	75	1	1.3
116	Jackson J.H.-Albuquerque	245	3	1.2
117	Kennedy J.H.-Espanola	421	4	1.0
118	Reserve	115	1	0.9
119	Zia J.H.-Las Cruces	370	3	0.8
	Carrizozo	129	1	0.8
121	Eldorado-Albuquerque	2,952	21	0.7
	Central J.H.-Lovington	137	1	0.7
123	Grant J.H.-Albuquerque	330	2	0.6
	Taft J.H.-Albuquerque	328	2	0.6
125	Sandia-Albuquerque	2,960	16	0.5
126	Tucumcari J.H.	549	2	0.4
127	Rio Grande-Albuquerque	3,373	10	0.3
128	Lynn J.H.-Las Cruces	937	2	0.2
129	Cleveland J.H.-Albuquerque	415	0	0
	Cumbres J.H.-Los Alamos	333	0	0
	Houston J.H.-Hobbs	285	0	0
	Hermosa J.H.-Farmington	241	0	0
	Pueblo J.H.-Los Alamos	189	0	0
	Taylor J.H.-Lovington	146	0	0
	Hondo	87	0	0
	Roosevelt J.H.-Albuquerque	86	0	0
	Des Moines	67	0	0
	Grady	64	0	0
	White Sands J.H.-Las Cruces	54	0	0
	San Jon	52	0	0
	Mosquero	51	0	0
	Elida	49	0	0
	Loving J.H.	43	0	0
	Weed-Alamogordo	42	0	0
	Amistad-Clayton	40	0	0
	House	28	0	0

ADDENDUM

Late Arrivals

Cuba Independent Schools

Enrollment	396
Dropouts	38
Dropout Rate	9.6%

Breakdown:

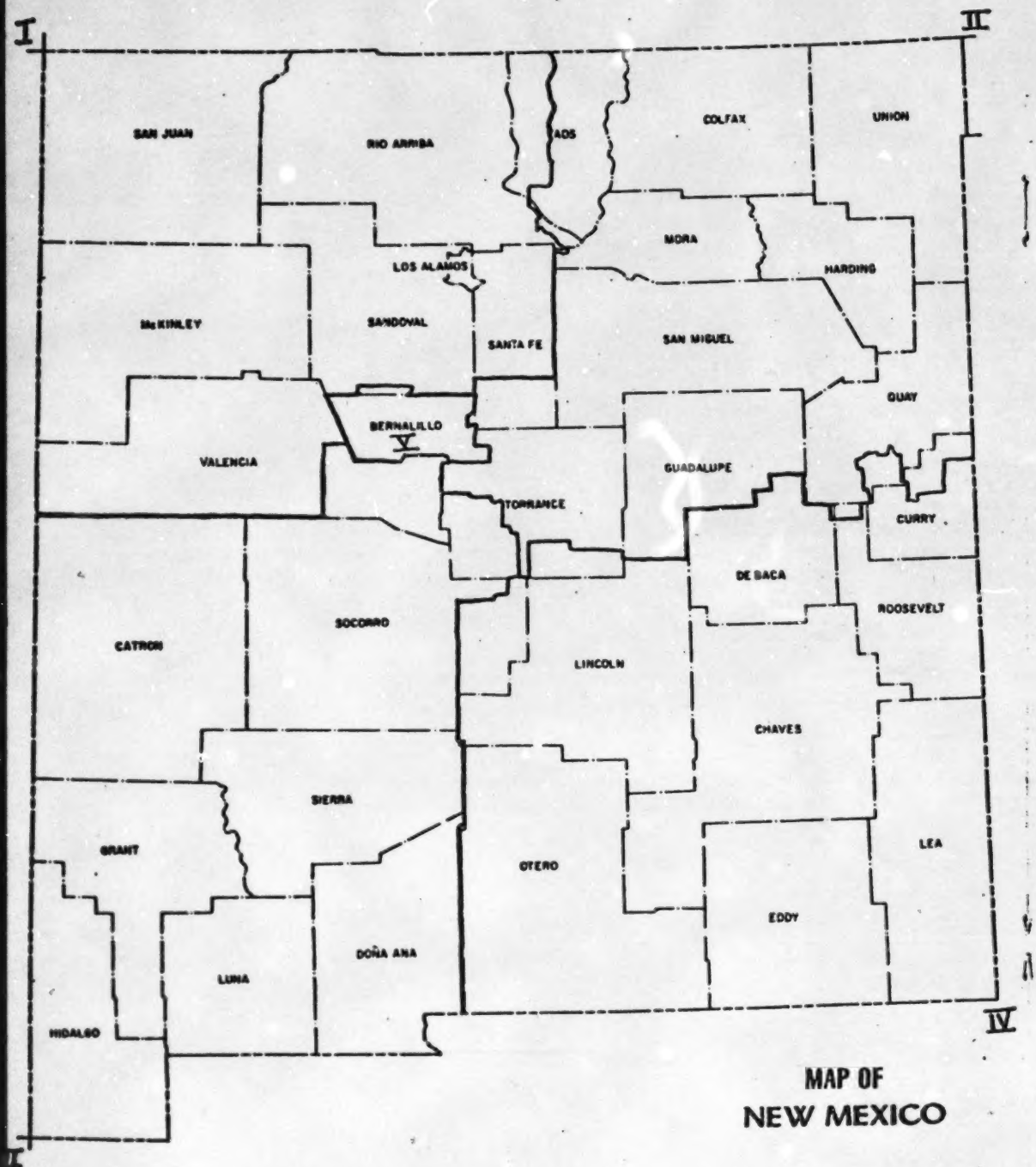
Group	# Enrolled	# Dropouts	% Dropout of Group
Native American	179	35	19.6
Spanish	166	1	0.6
Anglo/Other	51	2	3.9
Male	183	17	9.3
Female	213	21	9.9
Ninth	126	25	19.8
Tenth	117	3	2.6
Eleventh	71	8	11.3
Twelfth	82	2	2.4

Alternative and Evening High Schools

Rank	School-District	# Enrolled	# Dropouts	Rate
1	Mayfield Night-Las Cruces	183	109	59.6
2	Clovis Evening	168	83	49.4
3	Tucumcari Night	39	19	48.7
4	Santa Fe Alternative	156	42	26.9
5	Las Cruces Alternative	88	16	18.2
6	Freedom High-Albuquerque	187	19	10.2

p. 1:1

The four quadrants of the State plus Albuquerque



MAP OF
NEW MEXICO

RESOURCE:

NEW MEXICO DROPOUT STUDY, 1976-77
Evaluation, Assessment, and Testing Unit
State Department of Education
Santa Fe, New Mexico

ACTIVITY:

1. Locate your home area school district from pages 7, 8, and 9 and see what the dropout rate was in 1976-77.
2. How many schools in the top ten for dropouts are attended by Indians? The top twenty?
3. Discuss the reasons for dropouts.
4. See page 5 and tell what grade levels dropout the most.
5. See page 5 and tell what region dropout the most.
6. Write a paper on what you learned from this dropout study.
7. Write a paper on the difference between a school district and a county.